

my church here, were such that I could not conscientiously disregard, and hope that this explanation may be satisfactory.

We have battled hard in this "Morrison's Cove" for 3½ years, have established the Brethren's church on a foundation that we think the gates of Sheol shall not prevail against it. We think we would enjoy a change of pastoral work, and the Lord may guide us into a new field by and by. To Him we submit our future. We have settled where we are until spring at least.

The open communion question is receiving some attention. We are glad of it. It is a question upon which we have thought much, and may in the future have our little say.

We preached at New Enterprise on last Sabbath evening, for Bro. Snider, who was indisposed. This was our first sermon there since we severed our pastoral relation last spring. It all seemed quite natural to us.

The church herealways is moving along nicely, and now we sing the funeral dirge over the convention—"requisite in pace."

We expected to accompany a party of eight on an overland trip to the Berlin convention; but when the time came the party were "nonest."

We were somewhat surprised to learn that Bro. Holsinger attended a picnic. But if he done nothing bad, we suppose it was all right.

Our Union church at Fredricksburg, will soon be ready for dedication. Frat.

SPANOGLE.

#### Love Feast.

Our love feast at North Liberty will be on the 29th of September. We invite Bro. Mallott, Isaac Ross, W. C. Perry, A. L. Garber, and all ministering brethren who can come. Every body come and let us have a good feast.

A. A. COBER.

#### Oakville, Ind.

We organized the BRETHREN CHURCH at Oakville, Ind., with 7 members on the 10th inst. Since that time, 29 have been added, making 36 in all. 22 have been baptized this week and others are ready. Squire Holsinger and wife and daughter and 17 others were buried in baptism yesterday. God bless His cause. There is joy in Israel.

J. H. S.

Sept. 17.

#### Akron, Ind.

Please announce through the paper that the brethren near Akron, Fulton Co., Ind., will hold their communion in the Burns' Chapel, two miles north-west of Akron, on the 8th of October, 1886, commencing at 5 o'clock in the evening.

We invite all the Brethren and sisters to be with us.

NOAH HEETER.

#### Louisville, Ohio.

As nothing has been reported from our church for some time I will say that we are still alive in the good work. Last Sunday evening Sept. 12th. we held a children's meeting. We had a crowded house; All were pleased and pronounced it a grand success and it will result in good.

On the 4th of October Bro. A. A. Cober will be with us to conduct a series of meetings of a

few weeks, during which time we expect to hold a communion service. Will announce the communion in due time. All are invited to be with us.

JOSIAH KEIM.

#### "No Convention" Again.

BY J. W. BEER.

"The call for a national convention to meet at Ashland, Ohio, during the coming November" may have been "inconsiderate, immature, and unwise;" but I may ask, is Brother Bashor's diatribe under the heading of "No Convention," in No. 34, considerate, mature, and wise? True, Bro. Bashor and Bro. Mallott and many other "active workers, might not be able to be there;" and I may say that "the writer" and half a dozen, or more, "active workers" on this coast would not and could not be there; but I fail to see, in this circumstance, any good reason why there should be no convention. The church did good work for God before we lived, it will do so after we go to rest, and I am sure that it has done so, and will do so in the absence of many good workers. And besides this if a convention is needed, it could be no ruinous matter to any church, or any evangelist, to stop a week, even in the midst of a glorious revival, to make the convention what it ought to be. Sinners we have all around us and all the time, and whenever we will we can preach the gospel to them; but conventions we have not always. Every considerate church and minister should understand these things, and order their local affairs accordingly.

Again, suppose we bear "in mind that we are an organized and chartered body, that a convention to be legal and official must be composed of properly appointed delegates from the local churches; that these cannot be secured without local church cooperation, and that these may transpire these bodies must be systematically consulted." I must ask in all candor and earnestness whether Bro. Bashor and his local church could not have done their part so as to be ready for a convention in November. If not, why not? If they could, why could not others? It is true that the time was short, but it does seem to me, that nothing but indifference or something worse, would have prevented any church from being ready—as ready as it would be by next June or in a year from now.

Where did Bro. Bashor get his strange idea that, in order to have a legal council the National committee must first of all be, "unanimous" in its "decision." "as to the wisdom or necessity of assembling in National Convention to more fully enlarge or develop the interests of the church?" Is it possible that this is Bro. Bashor's view? It seems to me that the merest novice in church work ought to know that there exists no such necessity. When the matter of convention is urged, as it has been for six months, or more, it is the privilege of the committee, or a majority of the committee, to consult the churches with reference to the matter; and the committee need not come to any decision whatever "as to the wisdom or necessity of assembling in National Convention," until the churches are heard from. And

after the churches are heard from the committee is under no obligation to be governed even by the general feeling or sentiment, but by what may appear to be the stronger reason. And even then the committee need not be "unanimous" in its "decision" for a convention, in order to legalize it. If, after due consideration, a majority of our committee should decide in favor of a convention, the call would be as legal as it ever could be made, and the church or minister who will oppose such a call assumes a hostile and insubordinate attitude that must work confusion if not ruin to the church.

I have had, still have, and hope I will have the utmost confidence in the wisdom and prudence of our National committee, and whenever our committee calls a convention, I shall honor that call and do all I can for the success of that convention. If I cannot attend, I can pray for those who can; and if I have a word of encouragement or advice to give, I know it will be treated with respect at least. I hope that after more mature consideration, Brother Bashor's native judgment, to say nothing of his experience, will enable him to see, that, if "three or four of the National Committee vote for and call a convention" it not only "involves official action" but it is such, no matter who or how many outside of the committee should oppose it.

If "we are not ready for another National Conference," we should get ready; for the demand is imperative and it will come. Ashland College and the opposition of individuals and local churches cannot always baffle this work. The present jumble in itself should satisfy any one of the demand for a system of co-operative church work. It is apparent in everything we think of doing in which the general body is concerned. We have virtually and really no common system either in the general body or our local churches. If we are afraid of "a wheel within a wheel," in the name of reason what kind of a machine is it that has a hundred wheels, each independent, and no two having cogs that would mesh? If "we should be exceedingly careful that, in our efforts to assemble in national conclave, we do not transcend our individual authority," should we not be just as judicious in our opposition to such a meeting? In conclusion, with kindest feelings to all who hold a contrary opinion, I reassert with the utmost confidence, that, if a majority of our National Committee, in the free exercise of the judgment of its members, decides in favor of and calls a National Convention, there is no power in the entire church, outside of the committee, to legalize, nullify or set aside such call. The only alternative is to honor the call or to oppose our own work.

Lathrop, Cal., Sept. 6, 1886.

#### Things In General Some Things In Particular.

A question—I would like to see the question of open vs close communion properly discussed. I am much interested in the subject. I have this question to ask: Did the Apostolic or post Apostolic church admit the unbaptized to the Lord's table?

A close call—Lightning struck

brother B. Schindal's house last week, tearing out a rafter, and doing other damage; but no fire occurred and no one was hurt. May we all escape the flash of God's wrath when he strikes the world for the last time.

A good time at Pen. Mar.—The Mapleville Sunday school visited Pen Mar, and had a good time. Through the watchful care of brother Welty Fahrney and L. P. Grossnickle, no accident, and all reached home in due time delighted.

Our Bishop Appreciated—The Emmert brothers paid for three handsome books, which I had the pleasure of presenting to Bishop Cost, last Sunday night, at our Mapleville appointment. Such acts are evidences of appreciation. They were purchased through the Brethren tract society.

An Inspired tract—We have arranged all the principle conversions, as recorded in the book of Acts, in track form. If any one thinks we place too much stress on baptism, hand them this tract and let them read, how much stress God and Christ and the Holy Ghost placed on baptism. If you do not hear from tracts ordered in one week after sending order, drop us a postal card.

A good thing—The editor of the Farm Journal, says a good thing: "Our business is not to sail as near the wind of what is popular as we can, but in a brave, manly way, to keep our vessel's head toward the port of everlasting truth, though the world should think us sailing to destruction."

A successful meeting—Sunday, Sept. 5th., we held meeting in Wolf's woods, near St. James, preaching by the writer at eleven and three o'clock. We had large congregations, and very attentive. We called for help for our new church and subscriptions and pledges now amount to about eleven hundred dollars. Contract price is twelve hundred and forty-five dollars, no debt will hang over this church.

JOHN DUKE.

#### Open Communion.

I have read the "Reflections on Open Communion," in No. 35 and I confess I fail to see any special points there made. But the manner in which the subject is treated and the allusions to my former article demand a reply; hence the following:

1. I was not, and am not aware or conscious that I used personal items of a reflective character. It is not my intention to do so. However I shall speak plainly so that I am understood. There seems to be regret that a discussion upon this subject should take place, and hope is expressed that it will close with the "Reflections." The writer must blame no one but himself for the discussion that may ensue, as he opened the subject in a former communication, which in my judgment, was uncalled for at this time. We are into it now and I hope he will accord to his brethren that which he claims for himself: free liberty to express their honest convictions as to the right and wrong in the case.

As it regards my quotation from 1 Cor. 11: 28: "But let a man examine himself," there is an effort to lay it aside from the fact that Paul addressed it to

the church. If that is sufficient reason to establish the fact that it is not to be used in a general sense, the same will hold good in all the writings of the Apostles, as they were all addressed to the church. Such a position is not tenable. If it proves anything, it proves too much, and so proves nothing. Paul accords to every man certain privileges, 1. That of self-examination. 2. That of judging himself. 3. That of participating in the communion. These are all consistent with "Open Communion."—But "Close communion" deprives the man of all; as he is virtually examined by another, —is judged by another, and the privilege in "so let him eat," is taken away.

Again should an improper person approach the table of the Lord? Paul tells us that he will eat and drink judgment to himself,—not to his brethren,—not to the church.

Next it is said, "Bro. W. does not mean what he says;" "I have not the authority to examine men, much less to stand between them and communion privileges." Let me say Bro. W. does mean just what he said in the language quoted. The discussion is not concerning such characters as were named. It reaches to persons in good standing in other orthodox religious bodies,—such as Methodists, Presbyterians, Baptists, etc.

I read on a little further and meet with the following: "He (that is W.) also mistakes when he says that he never knew a congregation of the sect mentioned who held such characters as we named in good standing." W. makes no mistake here.

I repeat it again, with emphasis, I never knew of a congregation of any of the sects named before, that was in good standing in either of the denominations named who held such persons in good standing. No mistake about this I mean what I say, and say just what I mean.

In conclusion as it regards Open or Close communion, if the Brethren church is congregational in her church government, this question should be left to the congregation to decide for themselves. If they want to hold Close Communion let them have it so. If they want Open Communion, give them the same liberty until we can unite upon one of the two. If any one expects us to hold Close Communion, let him give us a Thus saith the Lord for it, or its equivalent.

S. W. WILT.

Terra Alta, W. Va.

If the promise conveyed in the September number is fulfilled, the readers of *The Old Testament Student* will have abundant reason to be satisfied with the new volume (VI) which begins with the current issue. It is becoming more and more apparent that this journal is necessary to the equipment of men who wish to be "up" in Old Testament study. Two notable articles follow the opening editorial paragraphs: "Divisions of the Decalogue," by Dr. Talbot W. Chambers and Shekhar and Leaven in Mosiac Offerings," by Prest. Alvah Hovey, of Newton Seminary. Dr. J. A. Smith contributes a series of paragraphs on the "Ethical Value of Pagan Religions," which make one of the most interesting of his valuable studies. Dr. Willis J. Beecher furnishes unique "Notes on the Sunday School Lessons;" and Prof. E. L. Curtis closes the series of articles with a helpful paper on "The Old Testament Prophecy." Five pages are devoted to Book Reviews and lists of Current Old Testament Literature. The removal of the editor of the *Student* (Dr. Wm. R. Harper) to Yale will doubtless help to still further enlarge the sphere of its influence. Chicago: *The Old Testament Student* \$1.00 a year. P. O. Address, Morgan Park Ill.

For four months my daughter was in a most distressing condition from neuralgia, and we despaired of her life. After taking half a bottle of Athlophoros she was able to get up and her cure was wonderful. Wm. W. Rockfield, Dayton, Ohio.